THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."—I JOHN 1: 6, 7.

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DISCOURSE BY ELDER C. W. PENROSE.

THE following discourse was delivered by Elder C. W. Penrose in the Tabernacle, Salt Lake City, December 31, 1899:

The doctrine set forth in the quotations from the Book of Mormon (Alma, 40 and 41) that have been made to us by Brother Clawson is very interesting and important. We know that we are now living in the flesh, and we know also, from our observation and the experience of others, that we have to die and lay our bodies down. The scriptures—both those contained in the Bible and in the Book of Mormon, as well as those contained in the revelations which have come to us through the Prophet of the nineteenth century—set forth the doctrine that we shall not only live for a time upon earth and then depart, but that the intelligent part of our being, the responsible being which dwells in the body, will not be laid in the tomb, but will go to some place which it has fitted itself for by the acts performed in the body, to dwell there for a time; the good, the upright, the just, the righteous, to dwell in happiness; the unjust, the impure and the unrighteous to be in misery. Then, that the time is to come when all shall come forth from the grave; that the spirit, which has been separated from the body and dwelt in the spirit world, shall be re-united to the body; that nothing which pertains to this mortal frame shall be lost, but that all shall be restored, every part to its part; every limb and muscle and joint, even the hairs of the head, restored, the body brought up in its perfect frame, and the spirit united with it; and that then, the being in that condition shall stand to be judged for the deeds done in mortality.

I say that this is not only the doctrine of the Book of Mormon and of

the Book of Doctrine and Covenants, but it is the doctrine taught in the New Testament; yes, and also in the Old Testament. It is the doctrine of Christ. It is a part of the Gospel of Jesus Christ, and was made very plain in former times by Him, and by His Apostles. We can read some of their writings in the New Testament, but not all of them by any means. The New Testament contains some things which were written by the ancient Apostles, and the Old Testament contains some things which were written by some of the Prophets who lived before Jesus Christ. The Bible is not a perfect record, in the sense that some people imagine. It does not contain all the word of God delivered to the people, even to the people on the eastern continent; for the book itself speaks of a great number of books that are not contained now within the lids of the Bible. I will not take up time to enumerate them, but this can be very easily established. Allusions are made in the New Testament to epistles of the Apostles that are not contained in the New Testament. But such as we have in the Old Testament and in the New Testament teach this doctrine—the doctrine of life and death, of an intermediate space between death and the resurrection, and of the coming forth of all the sons and daughters of men to stand before God and to be judged for the deeds performed while they were in mortality.

If this is true, it is important for us to understand it, and also to so shape our lives that we shall not fear to meet the Great Judge; that we shall not fear to meet what is called the ordeal of death; that we shall not be afraid to stand before the judgment seat and give an account of our acts and the manner in which we have spent our time while we have dwelt on earth. When we come to reflect upon our own being, it seems to me that every intelligent person will come to the conclusion that there is something about him or her more than the body. We know that our bodies are framed out of the elements that compose this earth and the air and the water. The bodies can be dissolved back into the elements out of which they came. They have been organized according to laws set by our Eternal Father, which are natural. All His laws are natural. By the laws of generation we have been brought into the world, and the bodies that we have are framed out of the elements that pertain to this lower world. We know that they are organized after what might be called a temporal law; that is, they do not continue. They last for a time, and then they go back apparently into dust. The Scriptures say that dust we are and unto dust we shall return.

Now, we can see a good deal about this; but there are a number of things that we do not see. We do not comprehend that which gives this body life. We cannot see it. We cannot detect it by any chemical process. We cannot find it out through the instruments that are used by surgeons. They can take the human body and dissect it; they can tell how part is related to part, and the uses and functions of all the different portions of the human system; but they cannot find out the vital force. They have no means of determining what it is, where it comes from, and where it goes to when what is called death comes on the body. They cannot explain how it is that one day a human being may stand full of

vitality, every part clinging to every other part with a wonderful tenacity, and the next day there is manifest a tendency to dissolution, and every part is trying to get away from every other part, and we have to put the body down in the ground, because of the corruption that ensues.

But there is something from God, which, perhaps, we may say is of more value than the particles to which it gives life—a vital spirit; and where it comes from, what it is, and where it goes to, you cannot find out by philosophy, nor by science, so-called. Not only is there a force that gives vitality to the body, and that is with us to-day and to-morrow is gone, but in our investigations of ourselves, apart from revelation, we can discover that there is in this body an intelligent, responsible being, which is superior to the body, that wills, that thinks, that receives information, that imparts information, and that retains its identity all the time while the body is changing. While the infant grows up to manhood, and the man goes down to decrepitude and decay, that living being remains the same. It may not retain in memory all things that have happened during lifetime, because of the weakness of the body and the decay that comes upon it; but the old man just going down to the grave knows that he is the same person he was in maturity, and he can go back to his early childhood and perhaps remember with more vividness a great many things that happened in his boyhood than what happened in his later years; and he accumulates knowledge and intelligence and grows in understanding while his body is getting weaker and frailer. So we can come to the conclusion, apart from revelation, that "there is a spirit in man," and, as the old Prophet said, "the inspiration of the Almighty giveth them understanding."

In the 12th chapter of Ecclesiastes, 7th verse, we read concerning the dissolution that comes in what we call death. "Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it." There is a great deal in that little verse for us to think about. It is set forth more plainly in the Book of Mormon. This intelligent being that dwells in the body, that obtains intelligence by experience here, that stores up the impressions that are made upon it through the medium of the body, is separate and distinct, in one sense, from the body. It came from God; and when the body decays and goes back to the elements out of which it came, the spirit retains its identity and goes back to God who gave it.

We have learned from the revelations that God has given to us in these last days—and we find a corroboration of them in the Bible and in the Book of Mormon—that the spiritual part of man, the intelligent part of each human being, is a son or a daughter of the Great Eternal Father, and that He made this globe on which we dwell for the very purpose that we should come here and obtain experience that we could not gain otherwise; that we were with Him before the world was made; that Jesus Christ, who died on Calvary, who is the Redeemer of the world, was the first begotten in spirit and the only begotten according to the flesh; that He was "the beginning of the creation of God"—as said in the New Testament, "the firstborn of every creature;" and that we are verily and

truly His brothers and sisters, as He Himself proclaimed when He was on the earth. He called His disciples His brethren, and He meant what He said. He told them when they prayed, not to go in the roundabout way that the heathen did in their addresses to Deity, loading him with all kinds of adulations and expletives; but, said He, "After this manner therefore pray ye: Our Father which art in heaven." When He was raised from the dead and appeared to Mary in the garden, He told her to go to His brethren, and say unto them, "I ascend unto my Father, and your Father; and to my God, and your God."

This is what Christ and His Apostles tried to make clear to the people while they dwelt in the flesh—that we are the sons and daughters of the Great God; that the spiritual part of our nature did not come out of this earth, but came from above; that when we die we go back to the God who gave us life, and then we are placed where we belong. If we have fitted ourselves to dwell with the good, the upright and the pure in heart, we shall mingle with them; if not, we shall go to our own place and mingle with the wicked. Is not that just? Is it not natural and reasonable? Does not light cleave to light, truth to truth, and intelligence to intelligence? And do not people who are of a just and pure nature delight to mingle together? Are there not earthly substances which have a natural affinity for each other? So it is in spiritual things. When we depart from this life we shall go where we belong. If we are corrupt and wicked in our desires and intentions, we will mingle with our kind; but if we have devoted ourselves to truth, to light and to intelligence, and our tendencies have been upward, and we have reached out after that which is pure and and godlike, we will dwell with that class.

The general idea has been that we either go up to heaven or down to hell, and that our fate is fixed at death. It is the common idea in Christendom that we go to dwell with God or we go down to hell, where we welter in fire and brimstone forever and ever. But the New Testament does not teach that. It teaches that when we depart from this body we go either into a place called paradise, or else into hades. When Jesus died we read that "He went and preached to the spirits in prison." Before He died, and when He was upon the cross, He said to one of the thieves who were crucified with Him, "To-day thou shalt be with me in paradise." Now, when Jesus died, He did not go up to heaven. He went to preach to the spirits in prison, so Peter says, who were disobedient in the days of Noah, while the ark was preparing. We are told that He preached "deliverance to the captives;" that He preached the Gospel to those who were in the spirit, "that they might be judged according to men in the flesh, but live according to God in the spirit." (I Pet. 3: 18, 20; 4: 6.) He related in the parable of the rich man and Lazarus how one of them went into "Abraham's bosom," or a place of rest, while the other went into a place of torment. One was consigned to a sphere of happiness, the other to a sphere of misery, just as we have heard read to-day from the Book of Mormon. The terms used by Jesus Christ were figurative. When Jesus took up his body (the same body that was laid in the tomb) He met Mary in the garden, and said, "Touch me not; for

I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God." John 20: 17.

[TO BE CONTINUED.]

CONFERENCE APPOINTMENTS.

THE dates of holding semi-annual Conferences in the various parts of the British Mission have been set as follows:

Norwich	April 8, 1900.
London	" 15, 1900.
Nottingham	" 22, 1900.
Sheffield	" 29, 1900.
Manchester	May 6, 1900.
Leeds	" 13, 1900.
Newcastle	" 20, 1900.
Scottish	" 27, 1900.
Irish	June 3, 1900.
Liverpool	" 10, 1900.
Birmingham	" 17, 1900.
Bristol	" 24, 1900.
Welsh	July 1, 1900.

AN IMPORTANT EXPEDITION.

IT is an important expedition that President Cluff of the B. Y. Academy is leading from Utah to Chile, equipped as it is for leisurely travel, deliberate exploration, self sustenance, scientific investigation, obtaining views of the country through which the journey is made and forming an acquaintance with the flora, fauna and native population of the wildest sections of the new world.

The caves and cliffs of Arizona, the relics of extinct civilization found all the way from Castlegate to Cave valley in Mexico, the marvelous and mysterious architectural wonders of Yucatan, the unexplored wilderness of tropical South America, the almost impenetrable fastnesses of the Andes—these are among the wonders of prehistoric civilization and modern savagery that those hunters, wagoners, artists, scribes and professors hope to see.

Many difficulties stand in the way. The very peaks and craggs will motion them back. The waterfalls will wail a warning. The tangled trees of the tropics will surround the secret charms of nature with trochas. But the party is composed of hardy, experienced men, inured to out door hardships and experienced in mountain travel.

If the expedition is successful, marvels equal to those of interior Asia may be brought to light. Many geologists hold America to be the oldest of the continents, and therefore likely to have been the first to develop

animal life. It may be here that the evolution of man from a lower order was completed. We may yet ascertain that the wisdom of countries generaly considered the birth-place of civilization and the cradles of learning, came from a portion of the American continent now regarded as little better than a wilderness.

There are wonderful sights and experiences in store for those adventurous Utah students; it is hoped they will have wonderful secrets to reveal upon their return.—*Salt Lake Herald.*

SCOTLAND 170 YEARS AGO.

In Scotland in the earlier part of the 18th century the lairds were chiefly paid in kind; there was little money in circulation and a considerable proportion of what was current consisted of the leg-dollars, rix-dollars, guilders, and ducatoons imported from abroad. There were practically no roads and no vehicles. It might take eleven days to travel from Aberdeen to Edinburgh. Between Edinburgh and Haddington the journey of sixteen miles occupied a whole winter's day for a coach with four horses. It was not till 1749 that a stage coach began to run between Edinburgh and Glasgow, and it took twelve hours to cover the forty-six miles—a speed which was not exceeded till thirty years had gone by. A monthly coach maintained a connection with London and made the journey in twelve or sixteen days according to circumstances. The inns were miserable—"mean hovels, with dirty rooms, dirty food, and dirty attendants;" with greasy clothless tables, butter consolidated with cow-hairs, coarse meals served without knife and fork, and a glass or tin which went the round of the company. As late as 1746 the London mail bag once contained but a single letter for Edinburgh. Thrice a week, when there chanced to be letters to deliver, the postmen set out on their sorry nags to distribute them in the largest towns; twice a week they were carried to the smaller towns, and to several other places they were taken once a week by runners. Such conditions as these are incompatible with commercial prosperity, but we do not generally regard them as incompatible with an idyllic existence.

Life in Scotland, however, was anything but idyllic. Apart from the years of blight and famine, when sheep and oxen perished in thousands, and corn stood green and withered in the fields till December, and people tried to sustain life on the docks, nettles, and grass of the fertile graveyards, and stored the loathed snails for winter use, and men and women crawled to the shadow of the kirk so that when they were dead their bodies might be the more easily buried instead of being left to the wild birds, and misery was intensified by the gloomy piety which perceived in every natural calamity the tokens of divine wrath on a backsliding generation—apart from these "hungry years," Scotland must have been for the greater part of the eighteenth century one of the most distressful countries under the sun. . . . . As late as 1774 the Dumbartonshire farmers could not be prevailed upon, even by bribes, to sow turnips, and

when the bullocks throve on this new fare and grew into huge comfortable beasts, the people, accustomed to their lean kine, refused to eat such monsters. Potatoes came gradually into cultivation between the forties and fifties, but were regarded with angry suspicion as an attempt to deprive the poor man of his proper food. It was only by a happy chance that it was dicovered that sheep and cattle could fend for themselves in the open during the winter, and similarly it was the necessity of planting out young larches because they were two big for nursery culture that suggested the possibility of such delicate exotics as beeches and chestnuts, maple and walnut, surviving elsewhere than in sheltered gardens.

There was little likelihood in those days of the ploughman being in the mood to sing of daisy, or field-mouse, or lark, as he drove his furrow. The plough was a huge wooden construction, except the share and coulter, drawn by gaunt oxen and lean horses—from eight to twelve beasts to the team. "As they dragged it along a whole band of men attended to keep them going." . . . . In 1730 the average earnings of a "best ploughman" living with the farmer was 35s. a year, with a pair of shoes, coarse linen for a shirt, and a yard or two of plaiding, while female servants had 13s. 4d. in money, with an apron and a pair of shoes. Thirty years later the men in the house got, in money and "bounties," £3; the women 20s. In spite of all the wretchedness of this existence, the sense of religion, of dependence on Providence, manifests itself in the most remarkable manner. —EXTRACT "FROM ONE POINT OF VIEW," BY WILLIAM CANTON.

UTAH ITEMS.

The Salt Lake Stake of Zion has been lately divided into three Stakes, the names of the new Stakes being Jordan and Granite.

The Z. C. M. I. of Salt Lake will spend something over $100,000 in improvements and additions to its building during the present year.

Governor Wells has issued a proclamation calling a special election for April 2, at which will be elected a successor to Brigham H. Roberts.

An anti-vaccination league has been established in Salt Lake, the object of the league being to secure the passage of laws against compulsory vaccination.

The state fish and game commissioner reports the fish hatchery in good condition, and says they are raising 850,000 brook and lake trout, and they are growing nicely.

In Salt Lake, during the year 1899, 509 permits for new dwellings, stores and warehouses were issued, while 211 permits for additions and alterations were also issued.

The snow-fall throughout the State has been the lightest for years, and unless there is more than ordinary in February, water for irrigation will be scarce and late crops will suffer.

It is estimated that Utah farmers will plant 8,000 acres to sugar beets this season, which will be almost double the acreage raised last year, which is conservatively placed at 4,400.

It is said the great mining camp of Park City has never been in a more properous condition. Every miner is employed, every house is occupied and a look of prosperity pervades the entire district.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, FEBRUARY 22, 1900.

PRIESTHOOD.

WHENEVER God has deigned to do any work among the children of men, He has always delegated authority to men to act in His name. This authority or agency is often designated by the name Priesthood. This term has become very odious to many protestants as savoring of Catholicism, and suggests the idea of priestcraft, but with the Latter-day Saints the term applies to that authority delegated to men by virtue of which they are authorized to act in the name of the Lord, and is used in this sense by Peter: "Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." Paul also calls Jesus, "the Apostle and High Priest of our profession." In Revelations, John says to the seven churches, speaking of Jesus, "And hath made us kings and priests unto God and his Father." It seems that these Apostles were not ashamed of the words "priesthood" and "priest."

It is often thought that the Latter-day Saints are like the Catholics because they speak of holding the priesthood, yet there is but little similarity between the two. We do not make this statement to cast any reflection on Catholicism, but only to correct erroneous ideas regarding the priesthood as we understand it.

The members of the priesthood in the Church do not constitute a privileged class, whose right it is to rule over the others, as many suppose; but every adult male member may, if he is worthy, hold a portion of the priesthood, by which he is authority to act in the name of the Lord in his own household, and to preside in any position to which he may be called and sustained by a vote of the people. There are several grades in the priesthood, each with its peculiar duties and powers in administering the different ordinances of the Gospel, but there is no priesthood in the church that may not be obtained by any faithful man; but as Paul says, "And no man taketh this honor unto himself, but he that is called of God as was Aaron." Yet no one is ordained to the priesthood, where there is a regularly organized branch of the Church, without the vote of the members of that branch, and when a man receives it he is never deprived of it except by transgression. No priesthood that can be conferred on a man will make him infallible, nor will it exempt him from the Church courts for any offence he may commit; neither will it give him arbitrary power or authority over his fellow men. That we may be correctly under-

stood, many false stories being circulated on this subject, we present the following extract from Section 121, Doctrine and Covenants, beginning at the 34th verse, which gives a true statement of our belief as to the authority of the priesthood:

"Behold, there are many called, but few are chosen. And why are they not chosen?

"Because their hearts are set so much upon the things of this world, and aspire to the honors of men, that they do not learn this one lesson—

"That the rights of the Priesthood are inseparably connected with the powers of heaven, and that the powers of heaven cannot be controlled nor handled only upon the principles of righteousness.

"That they may be conferred upon us, it is true; but when we undertake to cover our sins, or to gratify our pride, our vain ambition, or to exercise control, or dominion, or compulsion, upon the souls of the children of men, in any degree of unrighteousness, behold, the heavens withdraw themselves; the Spirit of the Lord is grieved; and when it is withdrawn, Amen to the Priesthood, or the authority of that man.

"Behold! ere he is aware, he is left unto himself, to kick against the pricks; to persecute the saints, and to fight against God.

"We have learned, by sad experience, that it is the nature and disposition of almost all men, as soon as they get a little authority, as they suppose, they will immediately begin to exercise unrighteous dominion.

"Hence many are called, but few are chosen.

"No power or influence can or ought to be maintained by virtue of the Priesthood, only by persuasion, by long suffering, by gentleness, and meekness, and by love unfeigned;

"By kindness, and pure knowledge, which shall greatly enlarge the soul without hypocrisy, and without guile,

"Reproving betimes with sharpness, when moved upon by the Holy Ghost, and then showing forth afterwards an increase of love toward him whom thou hast reproved, lest he esteem thee to be his enemy;

"That he may know that thy faithfulness is stronger than the cords of death;

"Let thy bowels also be full of charity towards all men, and to the household of faith, and let virtue garnish thy thoughts unceasingly, then shall thy confidence wax strong in the presence of God, and the doctrine of the Priesthood shall distil upon thy soul as the dews from heaven.

"The Holy Ghost shall be thy constant companion, and thy sceptre an unchanging sceptre of righteousness and truth, and thy dominion shall be an everlasting dominion, and without compulsory means it shall flow unto thee for ever and ever."

Blind obedience to the dictation of men is foreign to the genius and spirit of the Gospel; but we believe implicitly in the promise of the Savior, "If any man will do his (God's) will, he shall know of the doctrine, whether it be of God, or whether I speak of myself."

A. W.

THE Anchor Line s.s. *Astoria* from Glasgow on February 6, 1900, with returning Elders and emigrating Saints on board, arrived at New York on the 18th, with all well.

ABSTRACT OF CORRESPONDENCE.

PRESIDENT BOWMAN, late of the Swiss Mission, on his way home on board the *Anchoria*, writes, under date of February 4, as follows:

"We have beat the record for slow time. The first ten days we had

very rough weather indeed, though not what could be called a severe storm. The wind has been steadily against us, and much of the time the vessel could be headed against the waves only at slow speed. Our daily run has varied from 68 to 264 miles. In addition to this, after the weather got better, something wore out on the compound engines. We had to stop four times and lay over six hours for repairs and have since been running with the low pressure cylinder cut out. We are now expected to reach New York to-morrow forenoon. We have suffered very much with sea-sickness. I was confined five days to my room and most of the others were worse than I. We have been able to keep the Saints in very good spirits although the voyage has been very trying. We held German services a week ago and this forenoon we held a splendid meeting in English. We have got along nicely with our fellow-passengers. I believe we have offended none and have made some friends and removed considerable prejudice.

"We have had a long trying trip and are not only rejoicing that it is almost over, but our hearts are filled with gratitude that we have been preserved from the perils of the mighty deep."

ELDER C. R. SAVAGE writes cheerily from Salt Lake City as follows:

"I see from a paper published in Lowestoft, England, an account of a grand free entertainment given in the three wards of that town to the old folks, but this was done by the principal citizens and not by a handful of enterprizing persons. I need hardly tell you that the good old work goes on here in every hamlet and settlement. Those gatherings tell the story of life more than any others; they are times when we are fulfilling the highest obligations we owe to experience and old age; and I bear my testimony that it softens the hearts, and modifies the exuberance of youth so much that we have never yet had to record an impropriety or an act of misconduct towards an assembly of veterans since the movement was inaugurated in 1875.

"We had a splendid winter entertainment for the Old Folks in the theatre lately, which was a grand success—we treated the company to a turkey lunch at the close.

"Our ward, the 20th, goes on as usual, the meetings are crowded on Sunday nights, and the Mutual Improvement movement is going along very nicely.

"We are having a dry winter, no snow in January at all, clear cloudless days, no cold weather to speak of, it is too soon to be fretting about what may happen—this is a land of uncertainties. The mines are doing well and the people generally are in a better shape than the same number anywhere on the globe.

"The foundation for the *Deseret News* building is being laid, it will when finished be a grand affair, and help our end of the street. Lots of men are working in the building trades this winter.

"It is to be regretted that the boys carrying the Gospel message in the missionary field should have to work so hard to make the human race happy, for our faith is just what every lonely heart needs."

SISTER ELIZABETH H. MAYHO of Provo, Utah, writes as follows to Brother and Sister Halton of Liverpool:

"I do sincerely hope the time is near when you will be permitted to gather with the Saints, but it is not all joy in Zion, it is mixed, as there are all kinds of people out here. Our Heavenly Father says he will have a tried people, but this is truly Zion to all who make it so.

"When we reached Utah we went to Nephi, but we found a poor place for new comers, and Mr. Mayho got quite low spirited, and felt like coming back to England. He tried every way to get me back, but not so, I had prayed for fifteen years for the Lord to open up my way to gather to Zion so I could learn more fully of his ways, and do my work in the Temple. We were in Nephi eight months and earned hardly anything, and as we had been used to plenty of money and plenty of every thing, Mr. Mayho got completely discouraged and vowed he would come back whether I would or not. He started back and I knew nothing would stop him but the Lord; so I fasted and prayed that the Lord would just will things for the best and lead him just where he wanted us to be. I fasted three days and prayed often. At the end of three days I went to a Relief Society meeting where not a soul knew that he had left Nephi. It was a testimony meeting and I felt that there was the gift of tongues in the room. I don't know why, as I had never heard that gift, but after a little while a sister got up and spoke in tongues, and the moment she commenced I was seized with the strangest feeling, as if I were electrified through my whole body. When she sat down another sister arose and interpreted it. She said it was a blessing for Sister Mayho, and she told that the Lord had led Mr. Mayho just where he wanted to make a mighty woman of me, as I had a great mission to perform amongst the young of Zion. I was told to be of good cheer as I was guarded night and day by Heavenly beings, that the angels were pleased with me, and that if I would be faithful the Lord would bless me with abundance of everything. I can't write you all the glorious things I was promised if I would be faithful. I pray for faith and wisdom every day, for we can so easily go astray.

"After Mr. Mayho had been gone two days I got a letter saying he had stopped off at Provo to see Brother Booth, who took him to the woollen mills, when the Superintendent asked if he thought he would like to have a job, if so he would give him one. He had never seen any work of the kind before, but he thought he would try, and he never witnessed any thing like it, as it came to him just as if he had done it all his life. In two weeks we were all moved to Provo and he has never lacked a day's work since. We have our eldest boy at work and they are doing well.

"Now don't you see the hand of the Lord in it all? Now I will tell you how I got along. I was in Provo only three weeks before I was made a teacher in the Relief Society, and only two months before I was a teacher in Sunday School. Six months ago I was blessed and set apart by the Bishop as a traveling missionary in the Relief Society, so you will see the blessing I received in Nephi is being fulfilled. This is truly the Church and kingdom of God, and the only way we can obtain salvation. I could bear this testimony to the world if I were permitted. It is nice to be in Zion

when we have the right spirit, but there are some here that wish they were back in England, but I can't think for one moment that they understood the Gospel right or they would never want to go back to Babylon. But it is a true saying, 'They throw in the net and it brings all kinds out.'"

QUIET CHATS. No. 5.

The Gift of the Holy Ghost.

Mr. Binks. Good evening Mr. White, you bring bad weather with you, but I am very glad to see you again.

Mr. W. Yes! the weather is and has been quite severe, but it is all the more comfortable for "a quiet chat," and I thought I would bring a couple of my boys with me, partly for company, and partly to get acquainted with your comparatively little family.

Mr. B. I am very proud to meet them, I hope they are true "chips off the old block," if that is any compliment.

Mr. W. Well Joseph, the oldest, is now eighteen, and Will is getting to be quite a man, if he is the youngest, he has just past eight and is coming on nicely.

Enter Mrs. Binks, Lucy, John, and there is general introduction.

Mrs. B. I am really glad to see a part of your home circle, we are feeling as if we had known you always, and it is only fitting that we should know the family.

Mr. W. Then you know, Mrs. Binks, our topic may not interest all the young people so fully, and they can join together if they are so disposed, and leave us to ourselves.

John. Oh no, Mr. White, while I have no doubt that I shall like the boys, yet I am more and more interested in the discussion, if you may call it so, than in any thing else at present.

Mr. W. I am glad to hear that, and probably Joseph can sympathize with you and also help you a little.

John. Do you mean that? Is Joseph disposed to think about religion, and things associated with it?

Joseph. I am indeed, I want to fit myself for usefulness, and my Pa and Ma have both been good teachers to me—to us all as a matter of fact.

Mrs. B. Ah! It is a grand thing when husband and wife are one in all such matters, and when the children are tractable, obedient and progressive, you are to be congratulated.

Mr. B. Now wife, don't be hard on me, for I am trying now anyway, and our children are as good as they can be.

Mrs. B. Oh I am not faultfinding, and surely I am grateful, not only for a good husband, but also for good children.

Mr. W. I notice you have all got your New Testaments out, and are no doubt ready to make the best of the evening.

Mr. B. We have been, I think, making the best of every evening since you were here; while I am decided as far as we have gone, I am beginning to think that all my family are getting ahead of me, and I sometimes feel quite behind the young fresh brains and the mother's long experience.

MR. W. We left off at baptism all well satisfied, apparently, with the conclusions reached, and we just touched incidentally on the need of recognized authority in religious ordinances, as well as in all human arrangements of governmental or other character. Paul in enumerating the principles governing religious life, urged in this way, the duty of the believers among the Hebrews, "Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection, not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrines of baptism and of *laying on of hands*," Heb. 6: 1, 2. In another place he chides the converts for forgetting their obligations, and for losing the spirit of growth and progression, telling them that "when for the time (since baptism) ye ought to be teachers, ye have need that one teach you again which be the *first principles* of the oracles of God," Heb. 5: 12.

MRS. B. I think I am one of those Hebrews, at the same time I see that every branch of knowledge has its first principles prior to advancement, and its simple alphabet before the student penetrates its mysteries.

MR. W. You have reached a just and honest conclusion, one acted upon in every department of our busy life; there are preliminary stages in every line of thought; advanced principles imply the rudimentary, and the latter are as necessary and authoritative as are the former; we do not teach mathematics in the Kindergarten class, grammar in the alphabet class, or Euclid to the young arithmetician; every expert has had a period of apprenticeship, and all experience properly utilized creates testimony as to the value of the primary steps.

MR. B. Oh, I see that every child was once an infant, every profound man was once a student, and I am not sure but that even the most advanced sees height, breadth and depth in regard to their specialties, which they, sooner or later, fondly hope to reach.

MRS. B. Why yes father, you know our Lucy is only just beginning real, true, intelligent housekeeping, though she long ago got her primary lessons, and there are many things yet in which I can hardly trust her.

LUCY. Why ma, you know I only made my first pie this morning and I have been making cake for a year or two.

MR. W. The philosophy of the whole argument is immovable and universal, time and eternity wait upon experience, and the old English proverb that "you cannot put an old head on young shoulders," is just as apt and true in sacred as in secular things. But have we not forgotten all about *the laying on of hands*?

MR. B. We are only skirmishing before the attack, but I propose progress! indeed, I am getting anxious to get on.

MR. W. Can you, my son, say anything on this interesting question?

JOSEPH. Well you know Pa, this *laying on of hands* was not confined to one purpose anciently, it was commonly done in blessing and ordaining, in the Christian dispensation it was used as the ordinance by which the Holy Ghost was communicated, and sometimes that was done for ordination or setting apart also, and often for the healing of the sick.

MR. B. Did you ever hear the like of that? Surely Joseph has been at school, and had a good teacher also.

MR. W. This is too general my son, we shall have to come to detail so our friends may fully understand this ordinance.

JOSEPH. First as to blessing, "Jacob laid his hands on Ephraim and Manasseh," Gen. 48. Moses laid his hands on Joshua and blessed him under divine direction to lead Israel, Num. 27: 18-23, and Jesus laid his hands in blessing on the little children as told in Matthew 19: 5. Then as to ordination and setting apart, we read in Acts that the Apostles laid their hands on the seven who were appointed to minister to the disciples in temporal things, and the officers of the Church in Antioch laid hands on Barnabas and Saul before sending them out in the ministry, and Paul exhorted Timothy to "Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery." I Tim. 4: 14.

MR. W. Fairly well said Joseph, now if you can remember, we would like to hear of the *laying on of hands* for the gift of the Holy Ghost.

JOSEPH. Certainly! But then our friends are readers also, and we must give them credit for knowing something at least.

MR. B. Excuse me, Mr. White, I am becoming as much surprised at your son, as I have been with yourself, and I would like to hear him further.

JOSEPH. We all remember of course how Jesus promised His Apostles that, "If he went away he would send unto them the Comforter, who should abide with them forever," John 14: 16. This was the promised endowment which made the day of Pentecost so prominent and remarkable in the early history of Christianity; and the great promise to the Apostles was, that its action should be as "the Spirit of Truth," to "bring all things to their remembrance and show them things to come." John 14: 26. To the converts it was to be the giver of gifts, the spirit of prophesy, the testimony of Jesus, the manifestation of the power of God.

MR. B. Ah but those were glorious times; who would not wish to have lived then, and enjoyed, as was then enjoyed?

JOSEPH. I should have to quote a good deal more of the New Testament if I were to cull from it all that was said of this special gift. You remember how that Peter and John laid their hands on the people of Samaria, and they received the Holy Ghost, Acts 8: 17. You remember also that Paul found certain disciples at Ephesus, upon whom he (after re-baptism) laid his hands, "And the Holy Ghost came upon them and they spake with tongues and prophesied." Acts 19: 6. Simon the Sorcerer seeing the manifestations of that Spirit in Samaria, offered money to the Apostles for that power which they bestowed. "Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money." Acts 8: 18-24. The gifts of this Spirit are enumerated (I Cor. 12: 8). "Faith, healing, tongues, interpretation," etc., and the fruits of the Spirit are given in Gal. 5: 22, as, "Love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance," etc., "diversities of gifts but the same Spirit, . . . to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; . . to another discerning of spirits," I Cor. 12.

MR. B. I declare the Gospel grows bigger and bigger, grander and grander, and I—I am more and more confounded; the religious world is surely "off it" if that is as the New Testament says! How in the world could such a great, grand thing ever be lost?

[TO BE CONTINUED.]

MORALITY AND RELIGION.

OCCASIONALLY we find people who disclaim having anything to do with religion; at the same time they profess to believe in the practice of what are known as good moral principles. Such people do not seem to understand that morality is religion—that the Gospel is but a system for the development of moral principles. Without morality religion is but a useless form, and without the aid of the ordinances of the Gospel morality cannot be brought to perfection. There is no dividing line between the laws of morality and the laws of the Gospel. The Gospel includes them all; and any system of morality which does not embrace all the principles of true religion is imperfect or incomplete.

It may be supposed that obedience to the Gospel requires the observance of practices that have no connection with morality. It is true that the Gospel inculcates ordinances and duties that seemingly are not necessary to the practice of moral principles. They appear to be arbitrary requirements. But when the philosphy of these Gospel ordinances is understood it will be discovered that they are but necessary aids to the practice of moral principles.

Prayer for example may be regarded by some to be strictly a religous duty, having no connection with moral obligations. If prayer were only a form this might be true. But prayer is for the purpose of obtaining Divine aid in order to more fully perform moral duties. Without the assistance of the Lord a person cannot live a strictly moral life, hence prayer is as much a part of morality as of religion. One who lives a moral life cannot be otherwise than a religious person, at least to the extent of his obedience to what he regards as moral laws. As long as he rejects the Gospel ordinances that to him may appear to be unnecessary for moral development, he will never reach that moral perfection which may be attained by those who render obedience to all the Gospel requirements.—*Juvenile Instructor*

DEATH OF ELDER GEORGE B. WALLACE.

ELDER G. B. WALLACE died at Granger, Salt Lake Co., Utah, of heart trouble, Feb. 1, 1900. He was born at Epsom, New Hampshire, on Feb. 16, 1817, being the son of John and Mary True Wallace. He was baptized into the Church of Jesus Christ of Latter-day Saints in December, 1842, by Elder Freeman Nixon, and was confirmed by the same Elder. He was ordained a High Priest in Boston in July, 1844, by Elder Brigham Young. During the fall of the year 1847 several companies of pioneers arrived in Utah under the leadership of men who later became prominent in Utah affairs, among them being George B. Wallace. Mr. Wallace went to England on a mission in 1849. He was one of the dedicators of the ground upon which the Salt Lake Temple stands, having offered up his prayer on the spot now occupied by the northwest corner of that noted structure. At